1568/1507

A SERMON

Preached at

St. GEORGE's Church,

IN

LIVERPOOL,

September the 29th, 1745;

On Occasion of the present Rebellion

IN

SCOTLAND.

By T. M.

Thomas Maddox

Nos pro Patria, pro Libertate, *pro Religione*, pro Vita certamus. Sall. Bell. Cata.

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To the Worſhipful the Mayor, Aldermen, Bailiffs, and the Reſt of the Gentlemen of the Common Council of Liverpool.

GENTLEMEN,

I Am very ſenſible how much the moſt elaborate Performance of mine wou'd ſtand in need of Candour from the ingenuous Reader, and much more ſo, the folowing *Sermon*, which was wrote in the Midſt of Hurry, and Confuſion. Nothing therefore, cou'd have induc'd me to print it, but your Requeſt, and the Poſſibility of its being of Service, in theſe days of common Danger, to ſome, in whoſe Hands, perhaps, it may fall.

MAY then your Deſire, or rather Command, (to whom I am under ſo many Obligations,) and an Heart warm'd with true Zeal for our happy Conſtitution, both in Church, and State, be my Apology to the Publick for this Diſcourſe; May your Name and Patronage, the Honeſty of my Intention, and the Integrity of

of my Heart, ſcreen it from the Cenſure, and malevolent Gloſſes, to which it may be juſtly liable; May God give a Bleſſing to it, that it may in any Degree, be inſtrumental to open the Eyes of Proteſtants, to ſee their Danger, that ſo they may provide for their Security, and Happineſs; And may you, GENTLEMEN, who have ſo ſignally diſtinguiſhed your *Loyalty* and *Patriotiſm* on the preſent Occaſion, pleaſe to accept this, as the Mark of a grateful Mind; and I have obtain'd my Wiſh: Who ſhall be glad of every Opportunity, to ſhew how ſincerly I am Your

Much Obliged Friend, and

Moſt Humble Servant,

THOMAS MADDOCK.

2 SAMUEL. Chap. 10. ver. 12.

Be of good Courage, and let us play the Men for our People, and for the Cities of our God: and the Lord do that which ſeemeth him good.

IN this Chapter, we have an Account of a ſolemn Embaſſy, ſent by *David* unto *Hanun*, King of the Children of *Ammon*, with the Compliments of Condolence on the Death of his Father *Nahaſh*. And after the Ambaſſadours had acquited themſelves of their friendly, and amicable Commiſſion, the Courtiers of *Hanun* pretending a Suſpicion, that the Ambaſſadours were ſent by *David*, upon ſome baſe deſign, infuſed ſuch ſiniſter Notions into their weak Prince's Mind, that he cauſed them to be treated with Indignity, and Diſgrace; and in a ſhameful Manner ſhaving off one half of their Beards, and cuting their Garments in the Middle, ſent them away. *David* heinouſly reſented this barbarous Treatment of his Ambaſſadours; of which the *Ammonites* not wanting Intelligence, and diſtruſting their own Strength, hired upwards of *Thirty Thouſand* Auxiliary Forces. And when *David* heard of it, he ſent *Joab*, and all the Hoſt of the Mighty Men; not thinking it prudent to ſtay till they aſſaulted him in his own Country, but went and invaded them in theirs. And before the Engagement, *Joab* makes this animating

animating and couragious Speech to the *Iſraelitiſh* Army, *Be of good Courage, and let us play the Men for our People, and for the Cities of our God, and the Lord do that which ſeemeth him good.* As much as if he had ſaid, My dear Conntrymen, and brave Soldiers, we are now to fight in Defence of our Wives, and Children, our Liberties, and Laws, our Religion, and every other valuable Poſſeſſion; therefore, we cannot be too valiant, and brave. Courage and Reſolution become us in the Day of Battle, if we expect Succeſs, and Victory. We cannot rationally expect to Triumph over our Enemies, if we do not exert all our Strength, and behave like valiant Men. Theſe are the Means our *Almighty God*, the great *Jehovah*, has appointed us to uſe, as ſubſervient to his Providence; and we need not doubt, but he will bleſs us, and make us victorius over our Enemies, if we uſe our own honeſt Endeavours, and truſt in him for the Succeſs of this Enterprize. But ſhould we ſit ſtill at the Approach of this formidable Enemy, and not put ourſelves in a Poſture of Defence, aud oppoſe them valiantly, there is no doubt, but we ſhould fall a Sacrifice to them. And the Sacred Text tells us, that this heroick Speech had the deſired Effect upon the Men of *Iſrael*; for they advancing with Courage, and Reſolution, gain'd a compleat Victory over the *Amonites*, and their Allies.

Now, how pertinent this Paſſage of Scripture is to our preſent Circumſtances, is very plain, and obvious. For the Enemies to every Bleſſing we enjoy, whether civil or religious, are not only ploting, and contriving, but

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are actually in Arms, endeavouring our Ruin and Deſtruction. We have all the Reaſon in the World to believe, that, that faithleſs *French Tyrant*, who, in a perfect Contradiction to his own Practices, ſtiles himſelf the moſt Chriſtian King, deſigns to attempt our Coaſts, with hoſtile Invaſions. And who can be ignorant, that the Son of a Popiſh Pretender, is at the Head of a numerous Body of Sworn Enemies to our Happy Conſtitution, both in Church and State: And this at no great Diſtance; ſo that our Danger is imminent, and at Hand. A few Days, if God infatuate not their Councils, or ſtir up the Hearts of ſome well-affected, to join his Majeſty's Forces, in vigorouſly and heroically oppoſing them, may bring them amongſt us, who have already too many falſe Friends, and deſigning Enemies, within our Borders. For which Reaſon I cannot help ſuſpecting their Integrity, who are for lulling us aſleep into a fatal Security, and who repreſent this Rebellion as a matter of little or no Conſequence; who are for crying *Peace*, *Peace*, when we ſhould be puting ourſelves in a Poſture of Defence, and arming for Battle. Surely ſuch People are prepar'd for any Revolutions that may happen in the State, or for any Changes that may be brought about in Religion. But every Perſon, who is truly affected to our happy Conſtitution, will dread the Conſequence of either; and exert all his Power, and Influence, in oppoſing the common Enemy. And this is the Effect of no childiſh puerile, and indecent Fear, but of Caution, and Prudence; and argues true Gallantry of Mind, to exert all our Abilities in Defence of every Thing that is valuable to us. In

times

times of preſſing Neceſſity, and imminent Danger, every brave Man will voluntarily aſſociate himſelf to thoſe, that undertake the Defence of their Country; he needs not be forced to take up Arms, but is courageouſly impell'd by a true Magnanimity, and Nobleneſs of Spirit: Neither in the Day of common Peril, and general Diſtreſs, will he ſuffer Luxury, and Exceſs to aſſault his generous Soul: He knows Softneſs and Delicacy, and to ſolace himſelf at Home, when his Preſence is neceſſary in the Field, are inconſiſtent with that Bravery, which his Country's Cauſe now calls for. And therefore, he is ready to ſay with brave *Uriah*, the *Hittite*, *The Ark*, *and* Iſrael, *and* Juda, *abide in Tents*, *and my Lord* Joab, *and the Servants of my Lord are encamped in the open Fields*; *and ſhall I then go into mine Houſe, to Eat, and to Drink, and to lie with my Wife? No, I will not do this Thing.* Death with all its frightful Terrours, and gaſtly Appearances, cannot diſmay one that is inſpir'd with a generous Love, and true Concern, for the good of his Country, from reſolutely undertaking its Defence. And when we take up Arms in the Cauſe of God, and Religion, the Preſervation of our King, our Laws, our Liberties, our Properties, and our Lives, what Aſſiſtance may we not expect from him, who is the Sovereign Arbiter of the whole World, and rules all the Kingdoms of the Earth? We need not fear he will cover our Heads in the Day of Battle, and give us Victory over our Enemies. *Let us then be of good Courage, and play the Men for our People, and for the Cities* and

Church

Church of our God, and the Lord do that which ſeemeth him good.

And that I may the more effectually inſpire you with Courage, and Reſolution, in this critical Conjuncture to ſtand firm in the Defence of your Religion, and Liberties, it will be neceſſary to ſhew, what Horrours, Carnage, and Devaſtation, would inevitably enſue, if God ſhould ſuffer *Popery*, ever again to rear its Head in this Kingdom.

To which purpoſe,

I ſhall *firſt* preſent you with a View of the murthering Principles, of the Church of *Rome*, and the correſpondent Practices of her dutiful Sons, in ſeveral Inſtances ſince the Reformation; and lay before you briefly, the black, and melancholy Scene of Things, in the Reign of *James* the II.

And *ſecondly*, from thence, I ſhall inforce the Motives contained in the *Text*.

To put to Death Hereticks, as the Church of *Rome* terms all *Proteſtants*, and thoſe that diſſent from Her, merely for the ſake of Religion, is an eſtabliſh'd Order of that Church; and all *Roman Prelates*, before they enter upon their *Epiſcopal* Function, do ſolemnly promiſe, that they will with all their Power, perſecute and fight againſt ſuch, as Rebels to their Lord, the Pope. (*a*)

(*a*) Vide Jurament. Epiſcopi electi in Eccles. Roman. *Hæreticos Schismaticos, ut Rebelles eidem Domino noſtro (Scil Papæ) vel Succeſſoribus prædictis, pro poſſe, perſequar, et impugnabo* Pontificale Romanum Clement, 8vi. Romæ, 1695. P. 80.

THIS Doctrine is alſo abſolutely decreed by two of the *Romiſh* Councils, *Viz.* the ſecond *Lateran*, (*b*) and that of *Conſtance*: (*c*) Which expreſly declare, that no ſort of Favour is to be ſhewn to Hereticks, no Faith is to be kept with them, but they are to be excommunicated, and condemned; their Eſtates are to be confiſcated, and the ſecular Powers obliged by ſolemn Oaths, to root, and exterminate them all, out of their Dominions. Which execrable, and mercileſs Decrees have been often fatally, and cruelly, put in Execution, by expreſs Order of the Popes. And the ſame Maxims, and Tenets, we may find thro' the Courſe of our own Annals, have been, with the utmoſt Induſtry, preſſed by the *Romiſh* Prieſts, upon their People. They have preached unto them the Lawfulneſs, nay, the Merit of killing Proteſtants, for the Propagation of their own Religion; and have promiſed them, that if any died in this Holy War againſt Proteſtants, in the maſſacring of their Neighbours, that they ſhould immediately go to Heaven. And the Pride and Ambition of that moſt unchriſtian Church, are ſo great, as to offer the kingdoms of the World, to the longeſt Sword of her *Catholick* Princes; pretending, that the Popes could give a Title to any Country of Infidels, and Hereticks; and that it is legal, and even meretorious, to recover by Force of Arms, whatever was ſo convey'd by the Power

(*b*) Vide Summa Conciliorum, P. 603. Concilium Lateranenſe ſub Papa Innocent. 3. Anno Salutis 1215: Cap: 3, De Hæreticis.

(*c*) Ib. P. 633. Concilium Conſtantienſe ſub Papa Joann 24. Anno Salutis 1416. Seſſio 21.

Power of the Keys. And in Purſuance of theſe Decrees, and Orders, has been inſtituted that infamous Tribunal, that Office of *Hell*, their *holy Inquiſition*; 'that Engine of Ignorance, and Hypocriſy, to thoſe 'deluded Votaries of the Church of *Rome*, that eſcape 'it, and of Torture, and Deſtruction, to thoſe that fall 'by it; that Reproach of Religion, and human Nature, 'which will ſurely, one Day deſerve a Confederacy of 'all Chriſtian Powers, to root out, and aboliſh for ever. ——Now, thus ſtand the Tenets, the Doctrines, and Decrees of the Church of *Rome*. And therefore let thoſe of that Perſwaſion, take upon them never ſo much, to deny this ſanguinary Principle, of deſtroying Proteſtants, merely for the ſake of Religion, yet we muſt not believe them. For we know, that the Determinations of their Church, and the Decrees of their Councils, are of the ſame Authority, and equally bind their Conſciences, with the divine Laws. (*d*) And therefore, as they are guided by this barbarous, and bloody Principle, we muſt expect no Mercy, was it in their Power, to put in Execution their inhuman Cruelties.

To prove which, let us now turn our Eyes upon their execrable Murders, and Maſſacres, ſince the Reformation, for the ſake of Religion: And we ſhall ſee, how cruelly our Fore-Fathers have been dealt with by them; and with what brutal Rage, they have perſecuted thoſe, that were reſolved to perſevere in the pure Religion of the meek, peaceable, and merciful *Jeſus*.

But

(*d*) Conciliorum Decreta ſunt ſancti Spiritus Oracula. Vide Stapleton Controver. ſex Cap. Queſt. 3. Art. 4. Tom. 1. P. 119.

But I ſhall begin firſt with their bloody, and tragical Method of propogating Chriſtianity in the *Weſt-Indies*. The *Spaniards* had no other Pretenſions, to attempt any Acquiſitions in that Quarter of the World, but a Gift of the Pope, to be obtain'd by military Arms, by invading the Country, expelling, enſlaving, or murdering the Inhabitants thereof.

This was granted by a Bull (*e*) of Pope *Alexander* the ſixth, to *Ferdinand* and *Elizabeth*, King and Queen of *Caſtile*. And to ſpeak in the Words of one of their own Writers, (*f*) who condoled the Miſery of the poor *Indians*; they were hunted into Converſion, like Beaſts into Nets, and Toils; their Country was laid waſte by Fire and Sword, round about them; they were commanded to embrace the chriſtian Religion, on pain of Death; they were menaced with cruel Slavery, or the moſt exquiſite Tortures, to force them to turn Chriſtians; As if the Son of God, who died for the Redemption of Men, had ordained thoſe, whom he ſent to preach the Goſpel, and declare the Kingdom of God, to conſtrain People that lived peaceably in their own Country, to make Profeſſion of his Doctrine, on pain of being plundered of their Goods, and of being draged from their Wives and Children, of loſing their Liberties, and being condemned to a cruel Death.

But

(*e*) Dat. Romæ 1493. 4. Non. Maij. Pont. primo.

(*f*) A Relation of the *Spaniſh* Voyages, and Cruelties in the *Weſt Indies*, by *Barth. Des Caſes*, Biſhop of *Chiapa*, in *Mexico*. 8 Vol. P. 2

BUT how contrary ſoever this is to the true Spirit of Chriſtianity, this was the horrible Way, that thoſe Bigots undertook the Converſion of the poor *Indians*. They depopulated whole Iſlands with various Kinds of Death, and laid deſolate whole Countries with Fire and Sword, as if they had reſolved to extirpate Mankind from that Part of the Earth. A Biſhop of their own confeſſes, (g) that they unjuſtly put to Death above *Twelve Millions* of People, including Men, Women, and Children. They laid Wagers who could cleave a Man down with his Sword, moſt dexterouſly at one Blow; or who ſhould run a Man through, after the moſt artificial Manner; they hanged up Thirteen of thoſe poor Creatures in Honour of *Jeſus Chriſt*, and his *Twelve Apoſtles*, as they blaſphemouſly ſaid. But I chooſe to go no further in this tragical Narrative, it being too ſhocking to be related.

AND therefore let us return to *Europe*; and we ſhall find the ſame Spirit reigning in the Votaries of this *bleſſed Church*; who exerted their Barbarity againſt their Fellow-Chriſtians, their Country-Men, their Friends, and Relations. To name a few of the many Inſtances, that might be produced.

The Admiral *Chatillon* of *France*, with all the *Hugonots* at *Paris*, were butcher'd on St. *Bartholomew's* Day, 1572; who had been drawn to Court under Colour of the Nuptials of the King of *Navarre*, with the *French* King's Siſter, where no leſs than *Ten Thouſand*

(g) Ib. *Barth. Des Caſes* Biſhop of *Chiapa*, in *Mexica*, &c.

Thouſand fell. (*b*) And others were fallen upon, naked and unarmed, in other Parts of the Kingdom, to the Amount of *Forty Thouſand*. (*i*) This Maſſacre was ſo well approved of at *Rome*, that the *French* King received the publick Thanks of Pope *Gregory* the 13th: (*k*) And in memory of this horrible Fact, ſolemn Triumphs were ordered at *Rome*, a Bull was iſſued forth for a *Jubilee*, throughout the Kingdom of *France*, (*l*) and Medals were ſtruck, having on one ſide, the *French* King, ſitting upon a Throne, and treading on dead Bodies, with this Motto, *Virtus in Rebelles*, and upon the reverſe, the Arms of *France* crown'd, and *Pietas excitavit Juſtitiam*. (*m*) And in the Reign of *Lewis* the 14th. in the ſame Kingdom, the *Proteſtants* were harraſſed, dragooned, afflicted, tormented; all their Chapels, and Oratories ſhut up, or razed to the Ground; their Miniſters, and many of themſelves baniſhed, hanged, or condemned to the Gallies, and Dungeons; and their Children forced away from the very Arms of their Parents, and ſent into *Popiſh* Convents, and Seminaries; and all this, for the Promotion of Religion. (*n*) And

(*b*) See *Strype*'s Ann. Tom. 2d. P. 158. and *Agleſworth*'s Tranſlation of the civil Wars in *France*. P. 374.

(*i*) Ib. P. 378.

(*k*) Bp. *Maul*'s Serm. P. 23.

(*l*) See the Bull in *Strype*'s Appendix to ArchBp. *Parker*'s Life. P. 108. Numb. 68.

(*m*) See *Rapin* Hiſt. Vol. 2. P. 102. *n*. 4.

(*n*) Bp. *Maul*'s Serm. P. 23.

And from the ſame Motive, in the *Low-Countries*, in the Year 1558, there were hanged, beheaded, buried alive, and burned, *Fifty Thouſand* of the reformed Religion. (*o*) The ſufferings of the *Proteſtants* of *Thorn* in *Poliſh-Pruſſia*, and the Perſecutions of the *Saltzburg Proteſtants*, who, contrary to the Treaty of *Weſtphalia*, were expelled their native Country, in a cold, and rigorous Seaſon, in the Depth of Winter, without Cloths to cover, or Proviſion to ſupport them; (*p*) theſe Perſecutions are ſo freſh, and recent, that I need not put you in mind of them.

But let us now caſt our Eyes to our Neighbout Kingdom, *Ireland*, and we ſhall behold a Deluge of Outrage, and inexpreſſible Cruelties exerciſed by the furious Bigots of *Rome*. To go through that melancholy, and tragical Scene, as it is recorded by Sir *John Temple*, Biſhop *Maxwel*, or the preſent Biſhop of *Meath* (*q*) would melt an Heart of Stone. To read what Variety of Tortures, and unheard of Exeruciations, upwards of *One Hundred*, and *Fifty Thouſand Britiſh Proteſtants* underwent by thoſe barbarous Butchers, and mercileſs Tormentors,

(*o*) Hiſt. Coun. *Trent*. P. 413.

(*p*) See Bp. *Maul*'s Serm. P. 24. And the account of the ſufferings of the perſecuted Proteſtants in the Arch Biſhoprick of *Saltzburg*. *London*, printed 1733.

(*q*) See Sir *John Temple*'s Hiſt. of the *Iriſh* Rebellion. Bp. *Maxwell*'s Examination taken before his Majeſty's Commiſſioners *Aug.* 22, 1672. And Bp. *Maul*'s Sermon preached at *Chriſt-Church*, *Dublin*, on 23 *October*, 1733.

Tormentors would constrain one to think that they were Brutes, nay incarnate Devils, and not Men endued with the Sympathies of human Nature, that could be guilty of such Outrage, and Fury. No Ties, no Obligations of Affinity, or Consanguinity, no Bonds of long Friendship, and close Acquaintance, could restrain them from imbruing their Hands, in the Blood of their Relations, and Friends. The wicked Governours of their Church, those Priests of *Baal*, and not of *God*, bid them go, and destroy; and they in cold Blood put to Death those, of whose Life, and Preservation, they ought to have been Guardians, and Protectors. The like Scene was going to have been acted upon them again in the Reign of *James* the II, had not *God* wonderfully interposed, both for our Safety, and their Deliverance, by reducing these happy Islands under the Obedience of King *William*. ——— To come nearer Home: Many and various have been the Persecutions that the Inhabitants of this Land have suffered, for the Sake of God, and a good Conscience, in opposing the monstrous, irrational, idolatrous, and unchristian Doctrines, and Practices of the Church of *Rome*. But not to speak of the *Wickliffites*, and Multitudes of others, that suffered before the Reformation; all our Historians give us a frightful Account of the bloody Persecutions, that furious *Bonner*, and *Gardiner* (r) exercised upon the Protestants, in the detestable and wicked Reign of Q. *Mary*. When it was absolutely forbid by Proclamation, to pray for the poor, suffering, afflicted, and

(r) Two Popish Bishops of *London* and *Winchester*.

and tormented Proteſtants; or even, when they were tied to the Stake, to ſay ſo much as God help them. Which ſhewed plainly, that it was not ſo much the Converſion, as Deſtruction of thoſe they called Hereticks, that theſe Blood-Hounds deſired. In that ſhort Reign, there were *Eight Hundred* put to the moſt cruel Kinds of Death, for their Religion; amongſt whom, were five venerable Fathers of our Church, and Compilers of our excellent Liturgy. (*s*) But God be praiſed, the Candle of that wicked Queen was ſoon put out; and then the Flames of Perſecution ceaſed to Rage.

THE Time would fail me to ſpeak of all the Pardons that were granted, and the Rewards that were offered by the Pope's Bulls, to aſſaſſinate Queen *Elizabeth*, that Bulwark of the Reformation, and her Proteſtant Succeſſors; and to maſſacre, deſtroy, and extirpate Hereticks out of this Land.

(*s*) See *Burnet*'s Hiſt. Reform. Tom. 2d. P. 304, and *Rap.* Hiſt. Vol. 2d. P. 48. Note 6th. Where he obſerves with Mr. *Collier*, That to deſtroy People for Points of meer Speculation, and which have no ill Effect on Practice, and civil Government, ſeems very remote from the Spirit of Chriſtianity. Suppoſing Truth on the perſecuting Side, yet to burn a Man, becauſe he will not belie his Conſcience, and turn Hypocrite, is ſtrangely unaccountable. Men can't believe what they pleaſe. Their Underſtandings are not all of a Size. Things don't ſtand in the ſame Light, and ſtrike with the ſame Force on every Body. Beſides, if the *Roman Catholicks* believ'd the *Reformed*, ſuch notorious Hereticks: If they believ'd they would be ſo ill-received in the other World, why did they not uſe them gentlier in this? Why did they hurry them to eternal Deſtruction, before their Time? We may juſtly affirm, that ſuch Wiſdom as this, did not proceed from above, but was earthly, ſenſual, and deviliſh. *Collier*'s Eccl. Hiſt. Tom. 2d. P. 397.

BUT there is no Inſtance in Hiſtory, ſo bloody, and execrable, as that intended Deſtruction by the Gunpowder Treaſon, in King *James* the 1ſt's Reign.

WHEN it was reſolved amongſt the chief of the Conſpirators, that it was religious Juſtice, to put this horrid Plot in Execution; nay, that Juſtice was thirſty of Revenge, even upon the ſame Perſons, and in the ſame Place, where the Laws for aboliſhing *Popery*, and confirming the Reformed Religon, were made. BUT that they might have ſome Shew, & Plea, for ſo deteſtable a Plot, pregnant of Ideas, frightful, and naturally ſhocking to Conſcience; They moved, that the Lawfulneſs of it, might be determined by their Prieſts. Accordingly, it was reſolved by three *Jeſuits*, (*t*) to be juſt, and lawful. Excellent Caſuiſts indeed! Who, by their Apoſtolical Power, did abſolve the Actors, and commend the Fact, ſince it was againſt excommunicated Hereticks. And in Purſuance of this flagitious Reſolution, they had provided every Thing neceſſary, to effect their horrid Deſign: Gunpowder, Combuſtibles of every Kind, and all other Inſtruments of Death, were ready. And at a Diſtance, the Conſpirators, untouched with any Remorſe for the Crime, that was going to be committed, ſat looking on; caſting Lots upon the Eſtates, and Offices of all honeſt Proteſtants; and impatiently waiting to hear the Exploſion of that Terrible Blow, which was deſigned to deſtroy the King, the Lords Spiritual, and Temporal, and Commons, aſſembled,

(*t*) *Henry Garnett, Oſwald Teſmond*, and *John Gerrard*.

assembled in Parliament. (u) Thus the Pillars, both of Church, and State, the Life, and Soul of this Kingdom, and even of the Protestant Interest in all *Europe*, were designed to be the first, and immediate sufferers, in this execrable TRAGEDY. But I shall not pursue it to the fatal Catastrophe; the meanest amongst us, may easily imagine, what a black, and dismal Night, must have succeeded.

BUT Thanks be to God, the King, the Realm, the Records, our Church, our Religion, and Liberties, which were all designed to be razed, at one exterminating Blast, were all preserved in Safety.

THIS Event, as it shewed their bloody, and malicious Rage against us, so it set forth the unbounded, and infinite Goodness of God, who suffered us not in our greatest Danger, to fall a Prey unto their Teeth; the Snare was broken by his Omniscient Goodness, and we, in the Persons of our Forefathers, were delivered.

BUT to hasten, according to my Promise, to lay before you briefly, the black, and melancholy Scene of Things, under the Popish Government of *James* the II.

THAT infatuated, and bigoted Prince, notwithstanding his repeated Declarations, both to the Lords of the Privy-Council, before he was proclaimed, and to his first Parliament, that he would make it his Endeavour, to

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(u) See the Particulars of this horrible Plot in *Rap.* Hist. Vol. 2d. P. 170. *Fawke's* Confess. *Winter's* Confess. State Tryals. *Discourse* of the *Treason.*

to preſerve the Government, both in Church, and State, as it was then eſtabliſhed; notwithſtanding his Coronation-Oath; and that natural Obligation he lay under, of ſupporting his People, both in their Religion, and Liberty; yet, if not timely prevented by the Interpoſition of divine Providence, had deprived them of both, and immerſed them in Popery, and arbitrary Government.

England, then a Thing ſhe had been a Stranger to, for many Years, had publick Feſtival Days to treat a *Popiſh Nuncio*. (*w*) In thoſe unhappy Days, there was cloſeting, to deſtroy the Election of a free Parliament, in Order to aboliſh the *Penal Laws*, and *Teſt*: And by the ſame Method, ſeveral of the Judges were prevailed on, to give it as their Opinion, that the King had a Power to diſpence with the Laws. (*x*) Armies were raiſed, with *Popiſh* foreign Forces, in time of Peace, to keep the Land in Awe; (*y*) & *Popiſh* Recuſants advanced to the higheſt Stations, both in Church, and State, and the Proteſtant Nobles, and Gentry, diſcountenanced. (*z*) Cruel *Jefferies* was ſent, with a mercileſs Commiſſion into the Weſt, to try thoſe unhappy Proteſtants, that had taken up

(*w*) *Ferdinando Dadda*, domeſtick Prelate to his Excellency, was appointed *Nuncio* on this Occaſion; who made his publick Entry into *Windſor*, with great Pomp, and Magnificence, preceded by a Croſs-Bearer, and a Train of Prieſts, and Monks in their proper Habits. *July* 3, 1687. See *Rapin*, *Welwood*. and *Eckard*.

(*x*) See Bp. *Burnet's* Hiſtory of his own Times. Vol. 1. P. 668 *Rap.* Vol. 2. P. 755.

(*y*) See Dr. *Welwood*, P. 188.

(*z*) *Rapin* Vol. 1. P. 759. Ech. 3d. P. 528.

up Arms under the unfortunate Duke of *Monmouth*; and was ſupported in his unheard of Barbarities by that Savage, Colonel *Kirk*. Where, without Law, or Juſtice, nay, without the Forms of Law, and attended with the moſt ſhocking Circumſtances, they executed great Numbers of them: And the Accounts of theſe illegal Proceedings were tranſmitted to the King every Day; who took great Pleaſure to relate them in the Drawing-Room, to foreign Miniſters, and at his Table, calling it *Jefferies* Campain. (*a*) Sometime after, a Declaration of Indulgence was iſſued out, and commanded to be read in all Pariſh-Churches, to authorize a cruel *Popiſh* Train, in Promoting their erroneous Principles, and worſe Practices. Then followed the Confinement of ſeveral orthodox Prelates, in the Tower, for addreſſing their Sovereign, tho' in the moſt humble Style. (*b*) And being thus elated with Succeſs, and thinking new modeling every thing, in Order to effect their impious, and *Jeſuitical* Deſigns, was an eaſy Task; *Quo Warranto's* were iſſued out by the King's Command, againſt City-Charters; and *Mandamus's* ſent, for the admiſſion of *Papiſts*, and unqualified Perſons into the Univerſities, and Colleges; forcibly ejecting other worthy Preſidents, and Fellows, out of their lawful Poſſeſſions. (*c*) *Jeſuitical Colleges*, and *Seminaries* were erected in many of the conſiderable Towns in *England*; and four *Popiſh* Biſhops

(*a*) *Rap.* Vol. 2, P. 752. *Burnet*, P. 648.
(*b*) Ib. Vol. 1. Ib. Vol. 2.
(*c*) *Kennet* P. 495. *Welwood. Burnet.* State Tryals.

Biſhops were publickly conſecrated in the King's Chapel, and ſent down, to exerciſe their Function, in their reſpective Dioceſſes, under the Character of Vicars-Apoſtolick. (*d*)

THUS was every thing that is dear to a true *Engliſhman*, ſtruck at by this bigoted Prince, and his *Popiſh* Crew. Every thing, I ſay, for if their *Religion*, and *Liberties*, their *Rights*, and *Priviledges*, had violently, and totally been wreſted from them, their Lives would have been of a ſhort Duration. Then the bloody Principles of Q. *Mary*'s Reign, or rather of the Church of *Rome*, that Whore of *Babylon*, either *turn, or burn*, would have taken Place. (*e*)

O melancholy Scene of Things! Thus gloomy was the Proſpect of every honeſt *Engliſh Proteſtant*. But Thanks be to God, who, when their Hopes were at the loweſt Ebb, and they were juſt ſinking into Ruin, out of his bountiful Goodneſs, ſent them a Saviour, and Deliverer, who freed them from *Popery*, and arbitrary Power; the happy Conſequences of which, we this Day enjoy.

THUS

(*d*) See *Welwood*, *Eachard*. The Monks appeared in the Habits of their Order, without Dread, or Fear, at *White-Hall*, and *St. James's*; and ſcrupled not to tell the *Proteſtants*, that they hoped in a little Time, to walk in proceſſion thro' *Cheapſide*. *Rapin* Vol. 2. P. 755.

(*e*) Nay even Recantation itſelf, has been often inſufficient, to protect the poor Sufferer, from breathing his laſt in the Flames. To name only one Inſtance amongſt many; *Benbridge*, in Queen *Mary's* Reign recanted, when tyed to the Stake, and ſigned an Abduration: But afterwards was burn'd by the Queen's Command. See *Rapin* Vol. 2. P. 48.

THUS have I laid before you, as briefly as poſſible, the murthering Principles of the Church of *Rome*, and the correſpondent Practices of her dutiful Sons, in ſeveral Inſtances, ſince the Reformation; and preſented you, with the black, and melancholy Scene of things, in the Reign of *James* the II. And if any thing can be able to raiſe in you an Hatred, and Deteſtation of that ſanguinary, and unchriſtian Church; and an Abhorrence of a *Popiſh* Government, ſurely, this honeſt, and faithful Repreſentation, will have that Effect.

Papiſts in general, are Wolves in Sheeps Clothing; and notwithſtanding any Declarations they may make, of being well-ſatisfied with the preſent Government, and that they deſire to live peaceably with *Proteſtants*; yet it is certain, from the Inſtances already produced, that they only want favourable Opportunities to devour us.

To look upon them, merely as Men, it muſt be owned, that they are endued with the ſame common Principles of Humanity, and Fellow-feeling, with the Reſt of their Species: And in their Commerce, and ordinary Tranſactions of Life, we may allow, they act with equal Candour, and Ingenuity, with ourſelves. But when we conſider the unbounded Influence, that their Clergy have over their Minds, and Conſciences; that "they blindly adhere to a Religion, that juſtifies every "Inſtance of Barbarity, which the moſt hardened, and "obdurate Wretch can be ſuppoſed to be guilty of, under "the ſpecious Pretence of the *Catholick* Cauſe; that the Decrees of their Councils, and Mandates of their Popes, are ſtill in Force, to extirpate *Proteſtants*, under

under the Name of *Hereticks*; and that their Church has reſolved it no Sin, to do ſo, nay, that it will expiate other Sins, and derive upon them, an increaſe of Merits; all theſe things conſidered; what may we not expect from their Hands, if God, for the Wickedneſs of this Nation, ſhould permit their horrid Schemes, and wicked Enterprizes, to proſper? For who among them, that thus implicitly gives up his Faith, and Conſcience to others, would not be zealous to engage, in the bleſſed Work of deſtroying *Proteſtants*, that ſo he might be canonized for his Pains; be enrol'd in the Regiſters of Saints here, and ſhine amongſt the Quires of Saints, and Angels hereafter? More I could ſay, to raiſe your Averſion, both to their Tenets, and Practices, would the Time permit Me; by ſhewing how abſurd, and ridiculous, how impious, unchriſtian, and idolatrous, are both their Doctrines, and Devotions.

But I proceed now, *ſecondly*, to inforce the Motives contained in the *Text*; *Be of good Courage, and let us play the Men for our People, and for the Cities of our God, and the Lord do that which ſeemeth him good.*

And ſurely, there was never more Occaſion for a gallant Defence, a noble Stand, & couragious Behaviour, than at this Juncture; when every Thing that is dear, and valuable to us, is, or may be ſoon, in the greateſt Danger. It is true, that God needs not the Arm of Fleſh, there is no reſtraint to him, to ſave by many, or by few; and he may miraculouſly deliver us, if he pleaſes, from this threatning Storm, without our own Endeavours. But we are not conſider, what He, that is Omnipotent, can do, but what in the Courſe of his ordinary Providence,

we

we may reaſonably expect from him, if we do our Duty, and leave the Event to him. In the Courſe of his ordinary Providence towards us, he acts by the Subſerviency of ſubordinate Means; which not to make uſe of, as Reaſon, and Religion direct, is rather to tempt, than depend upon Providence. Where therefore, God preſcribes Means, and ſecondary Helps, it is our Duty to obey his Appointment, and implore his Bleſſing in the Uſe of them.

And that we may be inſpired with holy Ardour, and Courage, and act like Men; let us conſider what it is that is at Stake; no leſs than our Properties, and Eſtates; no leſs than our Liberty, and our civil Rights, and Privileges; no leſs than our Wives, our Children, and Friends; no leſs than the Preſervation of our King, and the Proteſtant Succeſſion in his Illuſtrious Houſe; no leſs than the free Exerciſe of our Religion, and the ſerving God in a pious, and reaſonable Manner; and no leſs than our very Lives. Theſe are the valuable Enjoyments, which you now take up Arms in Defence of.——Let then, no artful Declarations of the Pretender to his Majeſty's Crown, or of any of his Adherents, ſlacken, or abate your Vigour, in this noble Cauſe of Life, Religion, and Liberty, that now you are engaged in. Suffer no plauſible Stories to enter your Ears, or delude your Minds, that he is more humane, and tender hearted, than thoſe that have gone before, of his Religion, or Family. Remember the ſolemn Declarations of *James* the II, to ſupport his Subjects in their religious, and civil Rights, as by Law eſtabliſhed; and notwithſtanding endeavoured with all his Might, to introduce Popery, and

and arbitrary Government: Which inevitably he had brought about, if God in Judgement, had not remembered Mercy, and delivered this Nation from worſe than *Egyptian* Darkneſs, and Thraldom. Remember, I ſay, that black Night of Darkneſs, that then almoſt overſpread this Church, and Kingdom: and learn from thence, to dread the Horrours of a Popiſh Government: And conſider, whether we have any Reaſon to expect better Treatment from thoſe, that hold the ſame Tenets, and are actuated by the ſame Principles. If not, what have we to do but arm ourſelves, and behave like Men, determined by the Bleſſing, and Aſſiſtance of God, to live, or die in the Poſſeſſion of what we this Day enjoy.

THIS is a Seaſon that calls for Unity of Hearts, and Conjunction of Endeavours, in Defence of all that is dear to true *Engliſhmen*, and Proteſtants. May then the merciful God put it into our Hearts, to remember the Fate of a divided Kingdom; that ſo it may never be imputed to us, that we have promoted our own Deſtruction, by our civil Diſſentions, and inteſtine Differences: May he give us Grace, ſeriouſly to conſider theſe Things; and inſpire us with a Spirit of Peace, and determined Unity, to be true to our own Intereſt, and Happineſs. And by how much the greater our Danger is, and the Subtilty of deſigning Men to divide us; (*a*) by ſo much the more, let us be firmly united in

(*a*) It has always been the Policy of the Church of *Rome*, to ſow the Seeds of Diſcord, and Diſſention amongſt us, looking on that, as the eaſieſt, moſt natural, and ſure Way, to overcome and deſtroy us. Accordingly, *Divide, et Impera*, has been a ſtanding Maxim of the Jeſuits, in regard to this Church, and Nation.

in our Prayers to God for his Aſſiſtance, and in Love, and Concord amongſt our ſelves; that ſo we may not expoſe our Perſons, Eſtates, Poſterities, and above all, our holy Religion, to the wicked Machinations, and bloody Advantages of the Enemies of our Proteſtant Church, and Government. Let it never be ſaid in Futurity, that this Age was leſs careful to ſupport, and maintain our happy Conſtitution, than thoſe that have gone before. It is an indiſpenſible Duty we owe to our Children, and Poſterity, to tranſmit to them pure and inviolate, thoſe invaluable Birth-Rights of *Engliſh-Men*, which we have received from our renowned Anceſtours; and which we enjoy, in the greateſt Latitude, under the auſpicious Government of his ſacred Majeſty. Call to Mind then, *my Brethren*, the ſolemn Oaths, that many of you have freely, and voluntarily taken to defend, and protect his Majeſty's Perſon, and Government; and that *God will not hold him guiltleſs, that taketh his Name in vain*: Conſider the many inеſtimable Bleſſings you poſſeſs under his mild, and prudent Adminiſtration; and let that inſpire you with generous Sentiments of Gratitude and Thankfulneſs: Reflect likewiſe, upon that Vow you made at your Baptiſm, to be firm, and ſtedfaſt in the true, and orthodox Principles of the Chriſtian Religon: And let theſe Conſiderations raiſe in you true Magnanimity, and Greatneſs of Soul; and fire you with noble Reſolutions, to ſtand firm to all theſe dear Obligations.——The Teſt of a good Subject

Subject are perilous Times, and Days of Danger; then does our Loyalty appear to be either hypocritical, and designing, or honeſt, and ſincere. And he is the trueſt Soldier and Servant of *Jeſus Chriſt*, that in the worſt of Times, remains ſteady, and unſhaken as a Rock; and would rather die a Thouſand Deaths, than part with his holy Religion; or expoſe it to Danger, or Contempt, by his Cowardice, or Neglect.

The beſt Security you will always find to be in doing your Duty honeſtly; For *who will harm you, if ye be Followers of that which is good.* When you are acting as you ought, then tho', as *Solomon* ſays, you ſhould *meet a Lion in your Way*, you need not be diſmayed, for *God will give his Angels Charge over you, to keep you in all your Ways:* He will be *your Shield, and Buckler, and mighty Deliverer* in the Day of Battle. But if you ſhould chance to fall in this glorious Conteſt, thus *perſevering in Well-doing*, you will have your Conſciences bearing Witneſs to you, that you have died in the Courſe of your Duty. Then will you be entitled, if you be in other Reſpects duly qualified, to that ineſtimable Promiſe of our Lord, *He that loſeth his Life for my Sake, ſhall find it*, and that to all Eternity; and ſhall be welcomed into thoſe celeſtial Manſions, with a *well done thou good and faithful Servant, enter thou into the Joy of thy Lord.* And can there be any thing ſufficient to damp your Spirits, or abate your Courage, who have ſuch an exceeding Weight of Glory in View? Can any thing be able to divert you from defending the Truth of *Chriſt*, with all your Might, that ſo you may be intitled to a

Joint

Joint inheritance with him in *Heaven*, to all Eternity.

I am perſwaded, I need not ſay any more to you who have already ſhewed yourſelves ſo hearty, and zealous, for the good of your King, your Country, and Religion. But once for all, give me Leave to obſerve, that the briſker we are in our Reſolutions, the more united in our Councils, and the more vigorous in our Endeavours, to ſtrengthen his Majeſty's Arm to cruſh this growing Rebellion, the greater Diſcouragement we ſhall give to the Enemies of our Peace, and Tranquility. But if once they ſee us faint-hearted, or baulking that Vigour, which we ought to exert on this Occaſion, we ſhall find them more daring, and obſtinate. It was only an indolent Security in ourſelves, back'd with the Promiſes of Aſſiſtance, from our old and inveterate *French*, and *Spaniſh* Foes, that could have given Birth to this bold Attempt; and it muſt be only by the ſame Behaviour in us, that they can promiſe Succeſs to their audacious Inſolence.

It muſt be Activity, and Vigilance, that beget Deliverance; it is reſolving wiſely, and acting couragiouſly, by which every thing muſt go well with us. Let us loſe no Time then in fruitleſs Deliberations, but put ourſelves in a Poſture of Defence; which is the ſureſt Method to intimidate the Enemy, and put a Stop to theſe dangerous Rebels.

But all this muſt be done, with an Eye to Heaven, the Seat of the great King of all the Earth. For let our Strength and Numbers be ever ſo great, our martial Apparatus as formidable as we can poſſibly contrive, and our Enemy ever ſo contemptible in our

Eyes,

Eyes, yet we are to depend ſolely upon the Lord our God, for Protection, and Victory. As it would be vain to implore the Aſſiſtance of Heaven, without arming ourſelves, and uſing our beſt Endeavours; ſo would it be much more ſo, to make the greateſt Preparation, without engaging the Almighty *to be on our Side, when Men riſe up againſt us.* Now the only way to conciliate the Divine Favour, and Protection, is to lead Lives conformable to his holy Laws, and Commands; and to turn from our Sins, by a general, and national Repentance. For as national Sins unrepented of, will draw down national Judgements; and *if we ſtill do wickedly, we ſhall be deſtroyed, both we, and our King*; ſo a general, and ſincere Repentance will avail, to divert God's Wrath from us, and engage him to reſtore his Bleſſings to us, and our Land. Then may we with Confidence look up to the Almighty, and implore his Aſſiſtance; Then may we ſafely *commit our Ways unto the Lord, and truſt in him, and he will bring it to paſs.* For *the Lord will help, and deliver us*, if we uſe our own honeſt Endeavours; *he will deliver us from the wicked, and ſave us, becauſe we truſt in him. He will be our Refuge from the Storm, a Shadow from the Heat, when the Blaſt of the terrible Ones, is as a Storm againſt the Wall.* Then ſhall we no longer hear the Sound of the Trumpet, and the Alarm of War; but our Danger will be turned into Security, our War into Peace, and our Fears, and Perplexities, into Victory, and Triumph.

Which God grant, for the Sake of his Son *Jeſus Chriſt* our Lord.

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